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# DNYANA MARTANDA

RAYS

TRANSLATION OF A FEW SELECTED  
REPRESENTATIVE SONGS

OF

SHREE MARTANDA MANIK PRABHU

BY

Prabhu Das

( Appasahib Deshpande B.A. (Hons) LL.B.  
Regent, Shree Saasthan Manik Prabhu )

**Rupees Two**



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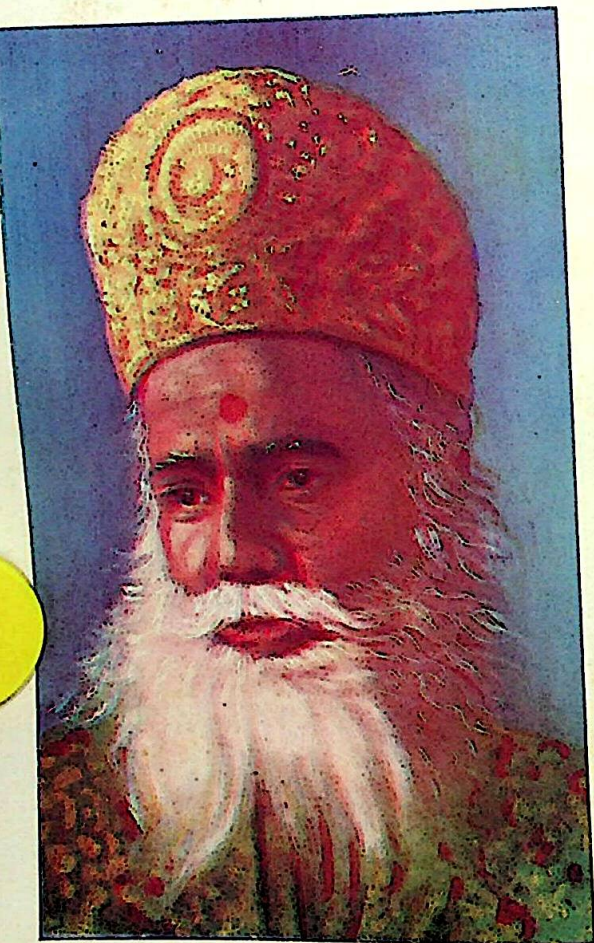
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**SHRI  
MARTAND MANIK PRABHU**

**was**

**verily Rajarshi Janak of our age. Those who have had the good fortune of seeing him will not dare to contradict this statement.**

**There are books and books on Vedanta. But the Dnyan Martand literally " Knowledge-Sun " stands conspicuous amongst them all. In its fearless and forcible exposition of Vedanta**



none can equal it. Unfortunately, it has been only in Marathi now, and thus a large majority have been deprived of its light.

I am glad it has been translated in Hindi by Mr. Y. S. Korekal, the crown poet of our Nizam State, and in Gujerathi by Mr. A. S. Pandit, Navsari. Like this book also the songs of Shri Martand Prabhu are highly inspiring. Fearless devotion and pure Vedant teem through one and all of them. If a reader tries to understand even only one song of him, he will surely solve the trouble of reading a dozen books at least. I challenge this to any sincere seeker after truth.

I always indulge in fancies and dreams. What more can a poor soul like me do! Like so many other dreams and desires of mine it has been one to bring "Dnyan Martand" and the songs of Shri Martand Prabhu in all languages i. e. within the reach of all. But to bring down the Sun on Earth, only a



Mahaveer Hanuman can jump to it. A small monkey will however jump here and there, and create fun. I have ventured and still mean to translate a few of his other songs.

Get benefitted or amused as you like it. It is nothing to me.

I wrote the above lines as an introductory note to my translation of the song "येई येई ग, चिक्कमले" which I did for the first number of our new quarterly, 'Sri Manik Prabhu'. Then requested and pressed by my publisher, disciples, I carried on the work. We had no English literature of ours till now; and as English is to-day the widest international language, my disciples thought that we should have something in English as early as possible. I was at Krishnapur at this time and free from the multifarious worries and duties at home. I had ample leisure here and Sri Prabhu got the thing done.

The number of songs of the three Prabhus printed in "PADYAMALA" are as under :—

Sri Manik Prabhu — 270

Sri Manohar Prabhu— 68

Sri Martand Prabhu — 187

Besides this there are other books of songs "Sat-war Bhajan" etc. Of this great number I have selected only 8 songs of Sri Martand Prabhu for this small representative brochure. First, songs which appealed to me most, then songs which are very easy to sing, simple and attractive in tunes, songs which very clearly and forcibly tell our Philosophy.....these swayed over me in making this selection.

I need not lengthen this "Foreword" and make it tiresome by digressing upon "SAKALMAT" etc. I wish and always have been brief and to the point. Suffice it to say, that "SAKALMAT" "Cosmic Religion", "Spiritual Federation" "Universal Gospel" or in whatever

words you choose to render it - is the only solution for today's unparalleled in history, world-chaos and agony. With this conviction deeply rooted in us we are coming to you with our arms stretched for your co-operation. Will you deny it to us! No? You can't.

May Sri Prabhu bless you, dear readers.

PRABHUDAS

॥ श्रीगुरु अवधूत ॥

भक्तकार्यकल्पद्रुम गुरुसार्वभौम श्रीमत्  
राजाधिराज योगीमहाराज त्रिभुवनानंद  
अद्वैत अभेद निरंजन निर्गुण निरालंब  
परिपूर्णसदोदीत सकलमत स्थापित

श्रीसद्गुरु

माणिकप्रभु महाराज की

जय



# **VICTORY**

To

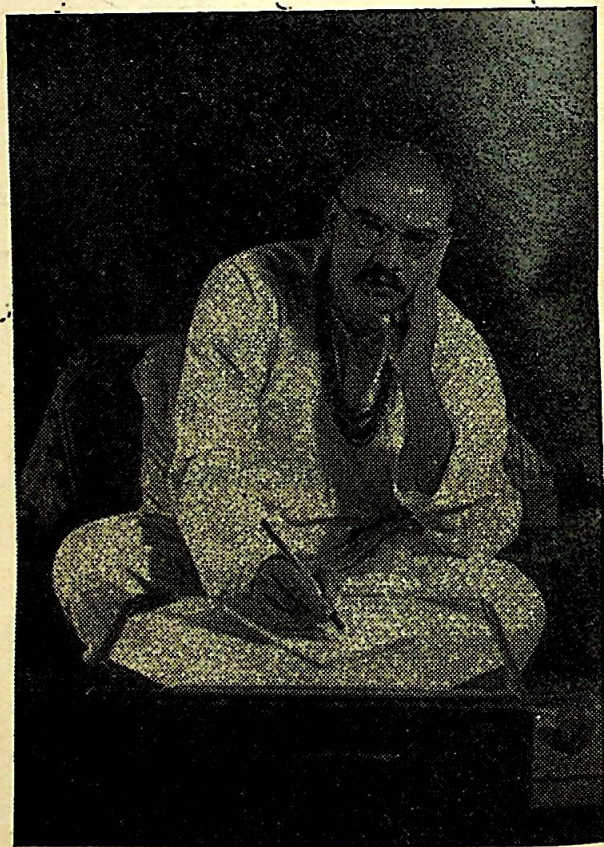
**LORD SHRI SADGURU MANIK PRABHU  
WHO IS**

a desire—yielding tree  
of the devotees, a guru  
of Gurus, and a king of  
kings, a supreme yogi, a  
bliss, a joy of the three  
worlds, one without a  
second, uucontaminated  
by any impurities, free  
from all attributes,  
Omnipotent, Omniscient,  
Omnipresent and  
a founder of the  
**SAKALAMAT**



यद्यत्कर्म करोमि तत्तदखिलं  
त्वाराधनं ते प्रभो !

**Whatever I do, all that is  
unto your service  
O Lord Shri Prabho**



Shri Guru Avadhut  
**Sakalamat Sampradaya**  
( Translation )

The name and its significance: This SAMPRADAYA or the SCHOOL OF THOUGHT is named as "SAKALAMAT" as it involves and assimilates all the sects and creeds. It is not at all antagonistic to the rest of others but only means to supplement them. The various sects generally believe that the views they hold are the only true description of the Reality and the course they lay down the only way to salvation while all others are a trash and even to think of them is a religious crime. But our SAKALMAT SAMPRADAYA loudly proclaims and strongly asserts that all the religions and sects in the world lead their followers to one and the same God. Keeping this beacon light always before, our followers should never think of any other sect as our opponent, and as such altogether avoidable; but with a sympathetic mind should weigh



their merits and demerits to accept the good and abandon the bad in them.

### The Deity of the Sampradaya

The chief Deity in this sect is "CHAITANYA DEV"—the UNIVERSAL SOUL. This Deity merely for the sake of the convenience of the devotees, manifests itself triply and as such has come to assume different names, in His "SPIRITUAL ASPECT", the God is named as "CHAITANYA" (The Spirit), Atma (The Soul), "SARVATMA" (The Universal Soul), or "PARABRAHMA" (The Absolute). In the "IDEOLOGICAL ASPECT" the same is known as "SHRI MANIK PRABHU," the fourth incarnation of the Universal Lord SHRI DATTATRAYA. On the physical plane we recognise Him as the son of Shri Manohar Maharaj, Naik (The Shroff) of Ladvanti near Ramtirth, in the Taluka of Kalyani, the Nizam's State. His Gotra (lineage) is Shri Vatsa. His mother's name was "Baya Devi". He had two brothers,



the elder Shri Dada Maharaj and the younger Shri Narain Maharaj. In his childhood, some even loved to call Shri Prabhu as "Ladansha" "Madansha" and such other fondling names.

Three-fold worship or the way to approach God: Corresponding to the three aspects of the Deity, there has been a threefold worship or the way to approach Him.

### The Spiritual Approach

Whom we name as "Chaitanya" or "Atma," he is force. He is "Swarth" - meaning thereby the centre of gravity and the container of all. Matter is "Pararth", i.e., for others, objective. All objects, all enjoyments, the mental fancies, the intellectual convictions, the emotional perversions - all these are illumined only by the light of the Atman. The Atman is the Supreme Enjoyer and none else than Him. All things in the new merge in the Atman only. But the Atman is always unattached, uncontaminated, steady and one without a second. We see that it is natural for the iron to be drawn by the

magnet, for the clouds to melt in the sky, for the waves to disappear in the water. All these go to the source from where they have come out. Know this to be the supreme attracting power of the Atman. These things have been dealt at length in "DNYAN MARTAND." Those who desire to know the philosophy of this school will do it better to read and ponder over the book.

### **"Adhidaivik or the Idological Approach"**

It has been said above that the chief Deity of this Sampradaya is Shree Manik Prabhu Maharaj, the fourth incarnation of God Shri Dattatraya. The special feature of this Sampradaya is that his is the only Sampradaya in which is manifested and experienced the Supreme power and the greatness of Goddess Shri Madhumati the "Adhipanchaka" (or the first five primal deities) alluded to in the "Devi Bhagvat", "Jambuwadini", "Arunika", "Meenakshi" and "Madhumati". Shri Madhumati is also

known as "Mantang-Kanya", the daughter of the sage Mantang. One who always gives his power that the three states (of walking, dream and sleep) or the three bodies (the gross, the subtle, and the causal) may function properly. Him in his ideological aspect, we know as "Shri Dattatraya". This process of empowering cannot be clear without the manifestation of the power. This very power is known as the Goddess Shri Madhumati. The aspirants should therefore meditate upon Shri Dattatraya with Shri Madhumati.

This sect being monistic and all-comprising does not at all lay stress or force anybody to be initiated by the mantra of a particular deity, because it is only our Guru Dev who manifests Himself variously in this world, and all forms are but only His. Differences do appear on the face of things, but essentially all Gods are one in their core and only a manifestation of the supreme reality, the Absolute. With this conviction firm in mind,



one may take up any "mantra" and it is sure to lead him to the goal. For the general public, we however recommend our "*Shri Bhaktakarya Kalpadruma ... manik prabhu Maharajki Jai*" which is a Maha Mantra and should be said always. Besides the saying of the Universal prayer "*Sri Manik, Jai Manik*" (given at the end of this book) in the morning and evening is also beneficial to all.

If anybody wants to perform a special Anusthan, (penance) he should take up a mantra from "*Shri Manik Sahasrakshar Kavacha*" and do Japam" of the material to be offered etc., one should follow the procedure laid down in "*Shri Dattatraya Kalpa*."

The Indian tradition broadly divides men into four classes. The afflicted (Arta), the Aspirant (Jidnyasu), the worldly (Arthathi) and the wise or the sage (Dnyani). That, all these and also the woman, the child and the old should be inspired with a love for God, and the conviction that it is our Guru Dev

who assumes the form of the different Gods be firmly rooted in mind. The rules and practices of singing the "Satwar Bhajan", reading the "Guru Sampradaya", worshipping the casket of the prasad etc. should be observed closely and carefully.

### **Material Worship or The Physical Approach**

Service, selfless and spontaneous is the core of this aspect of worship. Every year one should come to Maniknagar at the time of "Shri Jayanti Utsava" (The anniversary celebrations of our Lord Shri Manik Prabhu) and should participate in the programme whole-heartedly. One should serve meals in the "pangat" (the general feeding of the poor), should sweep and clean away the temple and its precincts, should volunteer to serve the brother pilgrims, and in a word should do whatever is necessary to make the Utsava a complete success.



## Abhyasa or The Practice

A free discussion of the *vedantic* topics and principles is the first thing to be done by the aspirant. "Dhyān" and "Dharana" meditation and concentration or consternation are the two main features of the spiritual description and practice. "Dharana" is the main thing even in the science of "Yoga". That by "Dhyana" and "Nara" becomes a God, can be amply seen in the pages of history. It is a patent fact that a spiritual aspirant can easily master "Dharana" and become a powerful entity only by a little regulation of passion and self-control. In the spiritual practice, we sometimes feel that our worldly life and ends are being marred and hampered. Even if it be so, we should not get unduly pessimistic of these things, but march on with a calm and quiet mind. This means we should never try to altogether abandon such passions; like love and anger. For a complete and wholesale abandonment of the passions is a thing impossible.

## The Ideal

Atman is absolute. It does not allow itself to be affected or effected by anything in this world. Complete freedom is its nature. Nobody's soul has been marred till now or will be so in future. We vainly talk of the salvation of the soul in this life, "Jivanmukti" or after death (Videh-Mukti); only because of our illusive ideas and perverted thinking. Verily he is the greatest of the men who never wavers in his conviction "Though I am functioning according to the character of the attributes, myself, I am completely free, the absolute Brahman." The core of the essence of the teachings of Bhagwan Shri Shankaracharya is that whatever is natural and easily obtainable should be got hold of first. Hence this school does not attach much importance to the traditional four types of the salvation (mukti) "Salkota", "Sayujyata" "Sanripata" and "Sarupata", but appraises only the "Sahaj-mukti" or the natural freedom. For a detailed discussion of this topic one should refer to "Dyannan

Martand" Part I Sec. 23. To be brief, the attainment of the heavens or the acquiring of the mystic powers ("Siddhis") should not be our ideal. But we should be ever striving for the conviction that I am the same in the past, present, or future, "Satchit-Anand" (Existence, Knowledge, Bliss) and one without a second. It is this conviction which goes by the name of "Sahaj-Mukti" or the natural freedom. Let this be your aim and the goal.

### Some Special Features Of The Sampradaya

The traditional works on Vedanta lay down that "Sadhan Sampatti" or the equipment of such rigorous attributes as "Shama" "Dharana" etc. is a necessary qualification for the attainment of knowledge. Some even lay an overstress on this, which we feel as simply unwarranted. The correct view regarding this has been well explained in the following words of Sri Avadut Gita.

*"Ishwar anugrahadev Pumsam Advitat Vasana."*



"Only when and if God favours, a desire for the absolute is created in men."

This means that a body once created, a form, or Bhoga (the remnants of our previous births) all these are bound to come to an end sooner or later. Why then lay so much stress on "Sadhan Sampatti"; going to the end of all the discussions, we find that all men are ever free. For a further explanation of this please refer to "Dnyan-Martand" Part I, Sec. 3. But by this, nobody should think that this Sampradaya is quite against the "Sadhan-Sampatti". Never, like that. As we see that a burning desire for knowledge has been created in the aspirant and his mind and intellect have become quite pure it is possible that he may have acquired the necessary qualifications in lives gone by.

The traditional Indian workers on Sociology with the aphorism—" *Athato Dharma-Jidhnyasa*" meaning—now an inquiry into the law and goes on laying down rules of conduct and the laws of the State and the society. This



does not mean that their teaching is only for those well equipped with the science of Sociology but is for all who have the good of the society at their hearts. So even if the "Sadhan Sampatti" is not apparent on the face of things, it is quite advisable that the teachings "Athato Brahma Jidnyasa" (now an approach towards Brahman) be made to all for their beneficence and the attainment of their Brahminic splendour. We need not unnecessarily wait for the "Sadhan Sampatti".

This is a brief, only a very brief exposition of the line of thought followed in this "Sampradaya". The more curious readers may see other works of the Sampradaya, especially the "Dnyan Martand" and ponder over them.

In a word, the followers of this sect should regard themselves as the worshippers of "Chaitanya" the universal soul. Instead of getting fetish about the worship of the matter or concentrating upon name and form, one should remember that the spirit in all Gods is one and the same. For instance though

we see such different names of Gods as Sri Pandurung, Vankatesh, Bhavani and Martand Bhairava, without losing sight of the one Chaitanya abiding in them all. Our followers should never foster hatred and dislike towards the worshipper of a particular God, but with a loving heart co-operate with them. A glance at the literature of this school will convince the reader that the various sects appear to be different and antagonistic to each other only because of the perverted vision of their followers and a pride of the fetish cherished by them. To wipe away these differences, with a view to assimilate to them all, is the main feature of this Sampradaya. Our followers should then decide all their actions to God and achieve good.

Those who desire to prosper and spread this cult should establish a "Gadi" of Shri Prabhu and worship the Satka and Paduka. It should however be well remembered that those who have these powerful entities, the Gadi and the Satka with them, have to beg alms every day and offer that food to them.

## The Summing up and The Prayer

Last, with a heavy heart, I beseech you all "pray know that God is always with you. The pride of a sect or the differences in action and the behaviour are only an outcome of the different attributes. Dispositions vary and tastes differ. A person may regard a particular deity as the chief one and strive to gain its favour according to his disposition by Yoga, by penance, by sacrifice, or by charity. Some try to approach the absolute free from all attributes, by meditation and concentration. What we mean by this is that all things created by God, let it be a tree or a stone, a mystic formula, a philosophy like Yoga and Maya or sect worshipping Shakti, the Goddess or Ganpati or any other thing in the world, have not come in existence without a definite purpose and value. The Almighty has brought forth this creation with a definite purpose (*Sa Ikshata*). There is not the least possibility of ignorance or illusion in God. All things created by God are only an indicator of God. Placing then ourselves at the service of all,



we humbly beg of them ever to think of the Universal soul abiding in all, give up hatred and foster love towards all. This world has come into existence only to manifest the power of the Atman. Act and enjoy as you may but never forget yourself, the Universal self. The illumination, the enjoyment and the knowledge of an object all these are manifestation of the power of the Atman and possible by Him only. Know this and enjoy the eternal bliss.

Like the fire, enjoying everything yet aloof from everything Sri Dattatraya Maharaj is our Supreme Lord bent upon doing good to all. May you all attain peace and happiness ever and ever praying for this, I take refuge in his lotus feet with the words.

*" Sri Manik, Jai Manik  
Har Manik, Hari Manik  
Chin Manik, San Manik  
Jai Jai Ho ; Sakalamata  
Vijay Ho !*

"Victory to Sakalamata and Lord Sri Manik who is the wealth abundant and the glory resplendant, the God Hara and the Hari, the knowledge and the Existence.



१. श्रीगुरु अवधूत

(राग-जोगिया कर्लिगडा)

(ताल-धुमाळी)

येईं येईं ग चित्कमले ! चिन्मयु उन्मनि बाले ।

चेतन वामांके, चित्पंके, व्यंके करुणालवाले ! ॥ ध्रु० ॥

१

विश्वा ईशचि ग जरि बुडवी, माता वत्सा वधवी ।

भक्ता देवचि ग जरि भुलवी, शिष्याश्रीगुरुभ्रमवी ।

तैसी कोपसि तूं, तरि कवणा करुणावाणि वदावी ।

आम्हां हतदैवा मग कैची गुरुसेवा सुख पदवी ॥ येईं० ॥

२

वार्ते बल धूलीसि दावियलें, काळें कीटक वधिलें ।

शिवनेत्रें तृणपर्णां जालियलें, चक्रें मशक वधिले ।

तैसें तूं जननी ! निजसत्तें दीनजनां मोहविलें ।

काय पराक्रम तूझे आणि आम्हां माता नाम हें फळलें ॥ येईं० ॥

# 1 A call to Mother Venka

Come Ye. Mother Goddess Venka; blooming like a lotus, sweet as honey, radiant as a girl, crooked as the lightning, all powerful. Oh merciful Venka, come.

## I

If the Almighty drowns down the Universe, and the mother kills the child; if the deity deludes the devotee and the tutor (*Guru*) leads astray the pupil, where is the way out ? Even so, if you become angry with us, to whom are we to cry for solace and how then unfortunate souls as we to attain the spiritual bliss ?

## II

If the storm thinks of showing its might to an atom of earth, and the God of death kills a fly, if the fire blazing out from the eye of the Shiva burns away a blade of grass or a leaf, and the wheel of the "Vishnu" crushes a mosquito, what is the greatness and where is the propriety? Even so, if you, Oh Mother; delude us poor souls, with your great power will it be a valour and becoming of you? Never, dear Mother.

३

मधुकर देह त्यजी मधुपानीं, कुरंग सुस्वरगानीं ।  
 पतंग दीपा ग तनु अपीं, स्वरूपीं जैसा ज्ञानी ।  
 चरणीं मस्तक हैं अर्पियलें, घे भूषण हैं मानी ।  
 चिन्मणिमार्तंडे मधुखंडे, निर्विकल्पपद दानी ॥ येई० ॥

२

श्रीगुरु अवधूत

१

( राग-पिहू )

( ताल धुमाळी )

आत्मा एकचि सर्वांतरीं हो । आम्हां कोण  
 शैव वैष्णव हो । आम्हीं सकलमत्ता वंदू हो ।  
 चेतनीं त्रिविधभेदाचा लेशहि नाही ।  
 हा स्वानुभव घेऊ आम्हीं बाई ॥ ध्रु० ॥



### III

The bee doesn't mind the death while drinking the honey in a lotus; the deer never cares for the arrow of the hunter when rapt in sweet melodies; the butterfly throws its body upon the light, the wise always falls on the thought of his real universal self. Impelled from within, I put my head on your feet. and Take it or regard it as an adoration of yours. Oh sweet Venka ( mother of Chinmartand ); victory to you, the giver of the pure and the highest bliss.

## 2 SHRI GURU AVADHUT

### I

The one soul abides in all. Why should we then create such differences as "Shaivas" and "Vaishnwas". Better, we shall respect all religions and creeds. The highest entity the soul admits not a little any of the three-fold divisions. Come, let us ourselves see and feel this.



२

आत्मा मतधर्मीहि ( शैव भागवत ) नाहीं ।  
 या जडभूतां मीपण नाहीं । अवघा घातक अम हा बाई ।  
 या कोशा सोडूं, जसा कीटक  
 सोडुनि जाई । तरी खचितची मुक्त  
 आम्हीं बाई ॥ आत्मा० ॥ १ ॥

३

प्रिय ( जन ) हो, जो तुमचा प्रिय आत्मा ।  
 विठ्ठल शिव भगवति तो आत्मा । आम्हां तोचि वंद्य  
 जगदात्मा । महावाक्या शोधूं जेथें भेदमत  
 नाहीं । मग घेऊं आत्मसुख बाई ॥ आत्मा० ॥

४

फळल्या बहु पुण्याच्या गांठी । शिणले वेदशास्त्र या-  
 साठीं । हें सुख स्वर्गीं नाहीं वैकुंठी । चेतनीं दृश्य  
 जडभेद हा वितळुनि जाई । जग अवघें चिन्मय  
 बाई ॥ आत्मा० ॥

## II

The soul does not confine itself to the particular sect or creed, the Shaiva or the Vaishnavas. The matter and the material products have no consciousness in them. All this is our fatal ignorance. Come, like an insect coming out of its shell, we shall throw away all the physical barriers. Only then, we shall attain the real freedom.

## III

Ye, dear ones, the soul which is so dear to you is the very bone in a Shaiva or a Vaishnava. Better if we revere and respect it as the "universal soul". We shall find out such a formula (knowledge) in which there is absolutely no scope for differences and distinctions. And only then we shall enjoy our blissful soul.

## IV

This is the greatest of our fortunes. The scriptures and the codes cry aloud for this. This happiness is neither in heavens or in the "Vaikunth" (but here only). When the differences of the matter and the form melt away in the spirit, the whole world is then to us "Nothing but spirit".

५

जन हो हैं जग आपणचि होऊ । आपणा आपणचि  
 ध्याऊं गाऊं । निशिदिनि हैंचि गीत आम्हीं  
 गाऊं । तमनाशक चिन्मार्तंड उगवला बाई ।  
 या सौख्या अंतचि नाहीं ॥ आत्मा० ॥

३

श्रीगुरु अवधूत

( राग-झमाज जिल्हा )

( ताल-धुमाळी )

तोचि धन्य जन्मा आला । जो कां सकलमतीं वंदिला ॥ १ ॥  
 एका देवा आदरावें । अन्य देवा कां निंदावें ॥ २ ॥  
 विश्वरूपीं देवराजा । नाना वेपीं भक्त काजा ॥ ३ ॥  
 जलीं तरंग नभीं वारा । नामरूपाचा पसारा ॥ ४ ॥  
 दिवसघटिका पळ पळ जाणा । जन्मनाश मनीं आणा ॥ ५ ॥  
 विश्वरूपीं पांडुरंग । घडी घडी पालटे रंग ॥ ६ ॥  
 गुण उपासना अनंत । एक चालक चेतन संत ॥ ७ ॥  
 विषय सर्व विठ्ठलार्पित । जगीं तोचि सहज मुक्त ॥ ८ ॥  
 ज्ञानमार्तंडीं हा भाव । सकल घटीं माणिकदेव ॥ ९ ॥



## V

Come, oh dear ones, we shall identify ourselves with the world and be one with it. Day and night we shall sing the song of our glory. When "Chinmartand" (the knowledge sun) comes up on the horizon dispelling the darkness, there is no end to the joy.

## 3 SHRI GURU AVADHUT

Verily, blessed is his birth who respects the Sakalamat. We may worship one god, but why then should we hate the other? Appearing as the world, the Almighty assumes different forms for the sake of his devotees. Waves on the water and the air in the sky are only a play of the name and form. As every day, every hour, every minute passes by, think of the end you are fast approaching. Shri Pandurang appearing as the universe changes hues every now and then. The modes of worship may be many as to the variety of dispositions, but the moving spirit in all is one and the same. One who dedicates all his actions to Shri Vithal, he is the real free man in this world. "Dnyan Martand" has this firm conviction that God Shri Manik resides in all.



४

## श्रीगुरु अवधूत

( राग-खमाज गिह्वा )

( ताल-त्रिताल धिमा )

भासे एकचि हैं दो अंग ॥ ध्रु० ॥

मधुनवरसमणि दिनकरीं पहातां, गोडी प्रकाश अभंग ॥

बिंबीबिंब असुनि प्रतेबिंबीं, खेले बहुविध छंद ॥

शब्द रूपरसगंधा भोगुनी, स्वरूपीं चित्त असंग ॥

श्रीव्यंकाजल, माणिक जलधि चिन्मार्तंड तरंग ॥

५

## श्रीगुरु अवधूत

( राग-पिछु )

( ताल-धुमाळी )

मीपण गेल्या हा देह जावो वा चिर राहो ।

विकल्प गेल्या मग द्वैत पाहो अद्वैत होवो ॥ ध्रु० ॥

देहाभिमान गेल्या शैव नाहीं वा वैष्णव नाहीं ।

निःसंग ब्रम्हासि नाम नाहीं वा रूप नाहीं ॥ १ ॥

फलाचे नाहीं तेथे कर्म नाहीं मूलधर्म नाहीं ।

झालाचि नाहीं त्या जन्म नाहीं वा मृत्यु नाहीं ॥ २ ॥

दृष्टाचि नाहीं तेथे दृश्य नाहीं ना ज्ञान नाहीं ।

आंतिहि गेल्या कोणी बद्ध नाहीं ना मुक्त नाहीं ॥ ३ ॥

अनुभवीया संन्यास नाहीं ना भोग नाहीं ।

लटक्या व्यवहारीं निषेध नाहीं ना विधी नाहीं ॥ ४ ॥

#### 4 SHRI GURU AVADHUT

The two parts appear to be really one. If you look at the sun as the source of all the juices, the sweetness and the light are but only one. The object though one appears variously in reflections. The sage though apparently enjoying the objects of his senses never loses consciousness of his universal self-now Chinmartanda, Shri Venka and Manik as the waves, the water and the ocean.

#### 5 SHRI GURU AVADHUT

When the bigotry is gone it does not matter if this body perishes or persists long. When the misunderstanding has been cleared up it does not matter if we see diversity or feel unity. When we transcend the physical plane there is nothing like the Shaiva or the Vaishnava. The uncontaminated Brahma has no name or form. Where there is no effect how can there be an action or a root cause? To the non-existent there is neither birth nor death. If there is no seer, there is not also the sight or perception. Delusion vanished, nobody is bound or free. The experience does not necessitate renunciation.

स्मृतिच नाही तेथे वेद नाही ना शास्त्र नाही ।  
 दुर्वाद घेतां अनुभव नाही ना सौख्य नाही ॥ ५ ॥  
 मुळीच नाही त्या नांव नाही ना रूप नाही ।  
 ज्ञानमार्तांडा उदय नाही ना अस्त नाही ॥ ६ ॥

६

श्रीगुरु अवधूत

( ताल-धुमाळी )

श्रुतिधर्म रक्षुनि सकलमतांतें वंदा । सर्वांतरिं आत्मा नको  
 कुणाचि निंदा ॥ ध्रु० ॥ नाटकी जसा बहुवेप नटुनि करि छंदा ।  
 जगदीशहि नटतो । निजप्रियध्यान नंदा (भक्तांच्या आनंदा) ॥  
 किति तीर्थ अमंगल सरिता सागरीं । मिसळती शब्द बहु  
 भाषावैखरी । जगत्रमह ब्रह्मजगत्रेपा हो धरी ।  
 मृगजलीं रूप मार्तंडरूपांतरिं ॥ अद्वैत बोधुं आम्हीं हाचि हो  
 आमुचा धंदा । हें सत्य असत्य तूं जाणसि हरि गोविंदा ॥



(Sanyas) or minds the enjoyment. In sham dealings ought-to-do's and ought-not-to do's have no meaning at all. Where there is no urge of intuition what can the Vedas or science do ? In bigotted discussions we should not hope to teach the principle or have the pleasure. The absolute Blank has no name or form.

" Dnyan-Martand " (the knowledge-sun) has no rise or setting. it shines for ever.

## 6 SHRI GURU AVADHUT

Traversing on the path of the 'Shruties' (the vedas) show respect to all creeds and religions. The same supreme soul abides in all places. censure not anybody. Just as the actor amuses himself by taking up different roles, even so, God enjoys in showing Himself variously sometimes to his devotees. The streams, the rivers, and even the dirty drains all become one in the ocean. The words and the various languages are but only a manifestation of the (one) sound. The world is the Brahman and Brahman appears as the world. The Sun shows himself in the mirage and in other forms as well. To preach and spread the unity is our avowed mission. O Lord Hari Govind you can only know the truth of my declaration, (of me).



७

श्रीगुरु अवधूत

( राग-जोगिया )

( ताल-धुमाळी )

येई चेतन सांबा, मन हें आवरी ।

जहदयाकाशीं उठती मी मी लहरी ॥

नकळे कोण मी भ्यालों मज पोटीं धरी ।

बुडतों भ्रमजलडोहीं न्या पैलतिरीं ॥ ध्रु० ॥

१

नाहींसी तरी ही सृष्टि कवणें रचिली ।

'अहं ब्रह्म' ही वृत्ति कवणा स्फुरली ॥

अनंत जडजीवाकृति कशि हो दिसली ।

प्रकाशावांचुनि निशि ही कुणि भासविली ॥

॥ येई चेतन० ॥

२

माझे मी पण सांबा त्वां चेवविलें ।

जाग्रति स्वप्न सुषुप्ति त्वां भोगविलें ॥

अंतर्यामि ' म्हणुनी वेदीं स्तविलें ।

अंतरीं वसुनी सांबा मज अंतरिलें ॥

॥ येई चेतन० ॥

३

विषय भोगपर वृत्ति जेव्हां मुरली ।

अन्य वृत्तिहि नाहीं शांति फळली ॥

प्रगटे चिन्मूर्ति जी हृदयीं वसली ।

हा अनुभव सर्वां परि मति हो भ्रमली ॥

॥ येई चेतन० ॥

# 7 SHRI GURU AVADHUT

Come God Sambha, O Ye highest spiritual Entity, control this mind of mine, waves of egotism are raging high in this void heart. I feel afraid, I don't know who I am. Hold me to thy bosom. Take me across, I am sinking deep in this whirlpool of misunderstandings.

## I

If thou dost not exist—who fashioned this universe? Who is feeling the inspiration? — “I am the cosmic self”—How did this multifarious creation manifest itself? Who is making us see without light this dark night?

## II

O God Samba, It is thou who has inspired in me the self consciousness and thou art taking me in these different states of waking, dream and sleep. Vedas proclaim thee to be the innermost force within all. Though within me I feel far away from thee.

## III

When the mind returns from the objects of enjoyment and rests before it goes again, supreme peace eternally abiding in our hearts comes up. One and all feel this ecstatic state of the spirit, but nobody knows it.

४

स्त्रीपुरुषाकृति तूझी जाणुनी भुलतो ।

विषयीं सुख तूं नाथा नेणुनि रमतो ॥

नकले कोण मीं ऐसैं कळुनी भ्रमतो ॥

नाथा आत्मस्मृति दे चरणीं नमितो ॥

॥ येई चेतन० ॥

५

पूर्णकाम तूं सांबा जग कां रचिलें । समैवांश म्हणतां

परि नरकें पिडिलें । दुर्घट माया वाक्य हें आम्हां फळलें ।

त्राहि त्राहि हें भगवन् दैवें ल्यजिलें ॥

॥ येई चेतन० ॥

६

परशिववाणी वदली वत्सा उठि हो । आत्मोल्लासी

जग हें मग कां भय हो । जीव भ्रम तूं साक्षी शिव

हो शिव हो । तव भूषण ही माया तुज मंगल शुभ हो ॥

॥ येई चेतन० ॥



IV

I am very much perturbed and deluded to see you in both the forms Male and Female. Not knowing that you are the sole cause of enjoyment. I run after the objects of enjoyment. Forgetting my "Self" I feel very uneasy. Grant me the knowledge of my "Self." O Lord I submit to thy feet.

V

Desireless O Lord Samba, why did you create this world? Thou sayest this is a part and parcel of me; why then all these torments of a hell? We have been thrown and drowned in this great Illusion ( Maya ) of thee. Protect us, O Lord from this miserable fate of ours

VI

The great Lord Shiv proclaims in smiling words...Get up, O my boy, this world is a manifestation of your own self. Why then, do you feel afraid? The self in your body is the cosmic self. Get on. Be happy. This great Illusion "Maya" is not an impediment in your way but an adornment of yours.



७

मी आहें या अनुभवीं सत्ता प्रगटे । अनंत जन्म ज्ञान  
विण चेतन न घटे । स्वप्नीं हि निद्रासुख न कदापि विटे ।  
चिदानंद मी निश्चयें हैं दैन्य फिटे ॥

॥ येई चेतन० ॥

८

स्वानुभव स्फूर्तिपदमनिं सार्थ जडे ।  
ब्रम्हकपाट अविद्या सहर्जीं उघडे ।  
चिन्मार्तांड प्रसादें हा योग घडे ।  
सकलमत प्रभू नांदे जिकडे तिकडे ॥

॥ येई चेतन० ॥

८

श्रीगुरु अवधूत  
( उपदेश रत्न माला )

१

श्रीमाणिक जय मणिक ।  
हरमाणिक हरिमाणिक ।  
चिन्माणिक सन्माणिक ।  
जय जय हो सकलमता विजय हो.

## VII

The cosmic power manifests itself in the consciousness of one's own self. Even in the ignorance of so many lives; there is knowledge predominating all through. Do we not enjoy the rest of sleep even in the disturbed state of dreams? The conviction that I am knowledge and Bliss brings an end to all the miseries.

## VIII

When the conviction that I am the cosmic self dawns in the mind, the shutters of ignorance covering 'Brahman' fly open easily. This is possible only through the grace of "Chinmartand" (Martand who is knowledge and nothing else). Victory to "Sakalmat Shri Prabhu" shining everywhere.

## 8 SHRI GURU AVADHUT Universal Prayer

### I

Victory to Sakalmat and Lord Shri Manik, who is the wealth abundant and the glory resplendent, the Lord Hara and the Hari, the knowledge and the existence.

२

चैतन्य देवा हीच प्रार्थना ।  
 एकचि तूं दिससी नाना ।  
 प्रगटुनि आमुचिया भजना ।  
 सिद्धि द्यावी ॥

३

सकल मता प्रेरक ।  
 चैतन्य एक गुरु माणिक ।  
 हा सिद्धांत मोक्ष दायक ।  
 सत्य सत्य ॥

४

मनीं सकल मतीं द्वेष ।  
 वरी करुं भजन घोप ।  
 तरी कल्पकोटि नरकवास ।  
 घडो आम्हां ॥

५

रामकृष्ण संत सज्जन ।  
 शिव शक्ति सूर्य नारायण ।  
 गुरु उपदेश महावाक्य  
 श्रवण जाण ।  
 सकलमता अनुसरती ॥

## II

Oh! God "Chaitanya" (The Universal Soul)—Though one, you appear as many. Come to our prayer and grant us success.

The impelling force to all sects and creeds is the Universal Soul, who is also Shri Guru Manik. Verily, verily, this conviction will lead one to solution.

## IV

Fostering hatred and malice inside, if outside we sing in praise of him, then let all the torments of hell befall us for ever and for ever.

## V

Shri Rama, Shri Krishna, the Sage and the honest; the God Shiva and the Goddess Bhavani, the Sun and the Narayan, the precepts of the Guru and the teaching of the Scriptures—all these become one in Sakalmat.



६

सूर्य किरणीं मेघ मंडल ।  
 जल वर्षोनि होती निर्मल ।  
 तैसे जाति धर्म विविध मते सकल ।  
 चिदाकाशीं मावळती ॥

७

मतमतांतरीं अनुचित जें जें ।  
 निरसोनि सुख साम्राज्य भोगिजे ।  
 तरी काया वाचा मनें सेविजे !  
 सकलमतीं ईश जो ॥

८

तूं गा भक्त कार्य कल्पद्रुम ।  
 सकलमता विजय हो स्वस्वधर्म ।  
 हा राजमार्ग उत्तमोत्तम ।  
 साक्षी श्री शिव दत्त ॥

९

अनंत वेद अनंत आचार्य जाण ।  
 परा पश्यंती वैखरी स्फुरण ।  
 सिद्ध वचन भूत भविष्य वर्तमान ।  
 अनंतानंत नमितों आम्हीं ॥

## VI

The Clouds pour down rain and melt away in the Sun. Even so all the Castes, all the religions, the Various sects and Creeds all merge themselves away in the wide expanse of knowledge.

## VII

Whatever is unwholesome or improper in various Sects and Creeds, brush it aside and embrace only the happiest one of it. Thus submit yourself in body, speech and mind to the God pervading all the religions and Sects.

## VIII

Oh! Lord, you are a desire-yielding tree to us. Glory to your "Sakalmat." To follow one's own religion is the best and the royal road leading to Him. May Shri Shiv and Datta bear testimony to this.

## IX

The Various vedas and Sages, the Various forms of speech and the intention, the words of the prophet, the past, future and the present, the infinite, to all these we bow our head.

१०

धर्म कर्म त्याग चरण  
 आचार विचार पाप पुण्य ।  
 सर्व कर्म श्रीमाणिकार्पण ।  
 हीच आमुची प्रतिज्ञा ॥

११

शिव शिव शास्त्रशट् प्रमाण ।  
 पंचभूत इंद्रिय प्राण ।  
 सकल मतस्थ शरीर जाण ।  
 विषय भोगिती अभेदणें ॥

१२

सकल मतीं हा आत्मा ईश्वर ।  
 आम्हीं सकल मतां जाणोनि आदरुं ।  
 तोचि हो आमुचा सद्गुरु ।  
 जो कां श्री सकलमताचार्य ॥

१३

जे कां वंदिती निंदिती ।  
 स्वभाव नास्तिक भेदमत स्थापिती ।  
 तेही आदरली या सकलमती ।  
 सर्वांतरीं श्रीमाणिक ॥

X.

Our religion, our sacrifice, our charity, our actions and thoughts, our vices and virtues—all these we dedicate to Lord Shri Manik. Know this to be our vow.

XI

The empirical self and Universal self, the various sciences and the dilectics, the five elements and the sense organs, the life-breath, all these compose the body of the Cosmic Person who is Supreme enjoyer of all objects.

XII

In "Sakalmat" the God is the Universal self. We shall know all the religions and respect them, verily, he is our Guru who is Shri Sakalamatacharya.

XIII

Those who censure Him or sing in praise of Him, or those who are to their disposition establish atheism or advocate diversity,—all these are respected in this "Sakalmat" for only one Shri Manik lives in all.

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धन्य माता धन्य पिता ।

धन्य उपासना धर्म दैवता ।

जो आदरी या सकलमता ।

तोचि धन्य धन्य. ॥

१५

स्वरूप प्रकाश आनंद चैतन्य ।

शिष्य गुरु मीं तूं पण ।

सर्वरूपें हा प्रभू जाण ।

म्हणे ज्ञान मार्तंड ॥

१६

अस्ति भाति प्रिय जग हें । सकलमतीं

चित्प्रभू दुजा नाहीं ।

जाणुनि सकलमता मी । स्थापक

हें ग्रीद गाजवी पाहीं

~~XIV~~

Blessed is the mother, blessed the father, blessed is his worship, his religion and the God. Verily blessed is only he who embraces the "Sakalmat."

XV

The form, the Light, the bliss and the Spirit, the pupil and the tutor, the I—ness or the thou-ness Dnyan Martand loudly asserts—"know these to be various forms of Shri Prabhu.

XVI.

This World is existence, knowledge and bliss. In Sakalmat the Spirit or the knowledge is Shri Prabhu. & Nothing else. I, the torch bearer of Sakalmat having known all religions, sects and creeds make this solemn declaration to one and all.

★

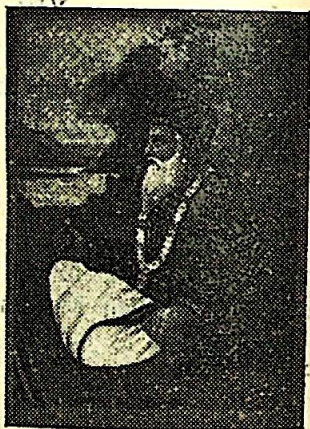
**SAKALA**

**MATACHARYA**

**SHRI SADGURU**

**MANIK PRABHU**

**MAHARAJ**



Born in 1817 A. D., at Ladwanti (a Paigah Village). Manohar Naik the father of Shri Prabhu, was a member of a wealthy "Naik" family of Kalyani. He died when Shri Prabhu was only four years old. Shri Prabhu spent his boyhood at Kalyani at his uncle's house.

A born and a perfect "yogi" he revealed extraordinary yogic powers when he was a child of only five or six. One day he brought to life Govinda a playmate of his who had died after a short illness of three days.



Another day he granted to a woman fruit-seller, who was not having any issues, eleven sons in exchange of eleven mangoes. These and other many strange and extraordinary miracles of Him convinced the people around that God has come amongst them to relieve them of their worries and sorrows.

At the age of twenty or so, Sri Prabhu started on a pilgrimage and for twelve years travelled throughout the length and breadth of India. At the close of his pilgrimage he came to Maniknagar and made that a permanent residence for his future work and mission. The story of how Sri Prabhu came to stay at Maniknagar is also very interesting. Maniknagar was then a thick forest haunted by robbers and highway-men. After Sri Prabhu stayed there, it grew into a small beautiful village of today.

This was a period of tumult and unrest in the history of India, more so in the Deccan. The smaller regional monarchies had finished their time and the great British power was coming on the horizon with the materialistic



culture in its train. It dazzled the people of India by its scientific discoveries and physical greatness. For a while it seemed to shake and did shake to a certain extent the very foundation of Indian culture, — its spiritualism, unfortunately the time also was favourable for this. For past few years, there had been so many preachers and sects that had confined religion to Forms only. The real Indian Spirit of the Vedas and the Upanishads the keynote of which is "universality" — had gone down and a vulgarised pride of the Fetish had come up to take its place. Just at this critical juncture Sri Prabhu declared his "SAKALMAT" a school which comprehends all thoughts and creeds. A perfect seer and a saint he preached by *personal action* and spread the cult of universal love, brotherhood and co-operation.

The torch of the spiritual renaissance lighted by Sri Prabhu was later carried on by such eminent personalities like Swami Sri Ramkrishna Param Hansa, Raja Rammohan

Roy, Swami Dayanand and Dr. Annie Besant etc.

Sri Prabhu was very famous for his liberal charities and open handed gifts. True to his cult of love and toleration he celebrated the festivals of the Hindus and the Mohameddians alike with great pomp and dignity. On one occasion of "Gyarvee" a festival of the famous Mohameddan sufi saint "Mahboob-sub-hami" he distributed rupees twenty five thousand to the Fakirs. Miracles sprang forth from his life spontaneously. One day Sri Prabhu saved from his seat a sinking vessel in the distant seas. An eye witness account of this has been given by the late Maharaja Sri Kishen Prasad Bahadur, the prime minister of Hyderabad in his Memoirs.

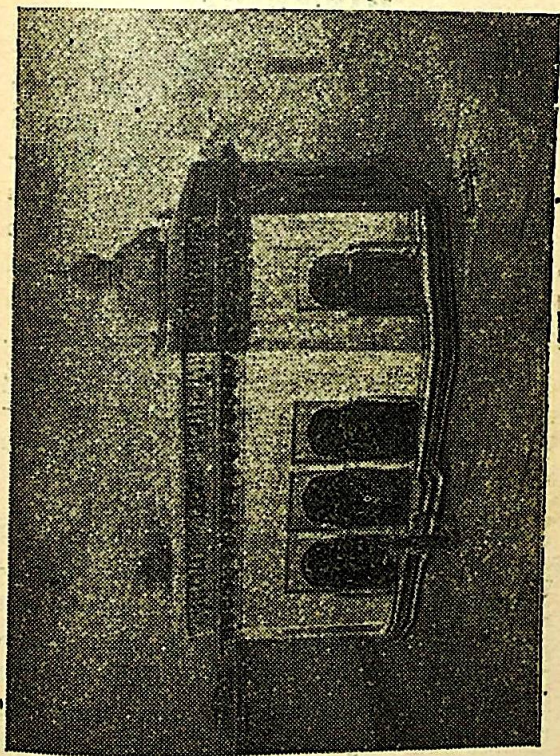
Sri Prabhu has been universally acknowledged as "चतुर्थ दत्तावतार" the fourth incarnation of the God "SHRI DATTATREYA." He observed "brahmacharya" up to the last, and chose to close the chapter of his mundane existence by entering "Samadhi" in 1865.

... (1) Shri MANOHAR MANIK PRABHU  
(1865-1877)

(2) Shri MARTAND MANIK PRABHU  
(1877-1936)

After Shri Martand Prabhu, his nephew Sri Sanker Prabhu came to succeed him (1936-1945). To day Shri Siddharaj, an eight year old son of his is on the Gadi. Sri Prabhudas Appasaheb, the grandson of Sri Martand Prabhu is acting as the guardian of Siddharaj and carrying on the work and the mission of "SAKALMAT"







## MANIKNAGAR

Maniknagar is the Central place of "SAKALMAT SAMPRADAYA." It is a small village of one hundred and thirteen houses situated on a plateau mythologically known as "MANICHULA". The union of the two rivulets "VIRJA" and "GURU GANGA" has added to the purity and natural beauty of the place. There are in this small village ten temples, one Dergah and eight Dharmashalas and Suraies. The last census showed a population of 492 persons. The climate is temperate and refreshing. Many middle class men have made this their summer resort.

Politically it is situated on the borders of three different estates, viz:—that of Sarf-i-Khas Mubarak towards Hominabad, on that of Paigah Asmanjahi towards Dhumunsur, on that of Paigah Khursheed Jahi towards Gadwanti. It is six furlongs from the Traveller's Bungalow at Hominabad, a place on the trunk road between Hyderabad and Bombay.

There are a few lands donated to the Samasthan. But the expenses of the temple and the annual Datta Jayanti Utsava are mainly met from public offerings. Many festivals are celebrated during the year; but the chief one is that of Shri Datta Jayanti. It commences according to Hindu Calender on "Margashirsha Shuddha Ekadashi" and falls some where in November or December. It continues for five days and is thronged with people of all castes and communities and from all parts of the nation.

P. O.—Hominabad (Dt. Gulberga) Nizam State.

*Railway Stations:—*

GULBERGA, G.I.P. RLY. (Bombay Madras  
section 40 miles)

ZAHIRABAD, N.S. RLY. (see-Purli section  
32 miles)

DATTA.  
THE METAPHYSICAL REALITY.

By G. Raddia, M.A.L.T.

( Formerly of the Madras Educational Service )

The central chapter of 'Dnyan Martand' is appropriately devoted to the central topic of the book, a description of the nature of Sri Datta or the Metaphysical Reality by Sadguru Sri Martand Manik Prabhu Maharaj. The Shruti says 'All is Brahman'. Your individual self and the whole Universe that you see before you are in essence Brahman, the One without a Second. The question naturally arises that if all is Brahman, how do you account for the seeming multiplicity of objects in the Universe? The answer is that the seeming multiplicity is only an Appearance and not Reality. Then why is this Appearance and how does it arise? This question is answered by saying that the appearance of multiplicity is nothing but Chaitanya Vilas or Leela of Brahman or the play of the Power of the Infinite. Brahman or Atman or the Infinite Self is in reality one Substance without any parts or qualities



or distinctions. Though Brahman is in reality static, is full of dynamic power. This Shakti of Brahman shows its tremendous Power by casting a veil or throwing an appearance of multiplicity over the really One Brahman. But Brahman is desireless. He never willed that His Sakti should play in this form before Him. It is in the nature of Sakti itself to necessarily find expression in some form or other. Of its own accord and without any command from Brahman, the Sakti expresses itself in various forms and shapes. It bursts out into multiplicity. It is an eternal pouring forth as it were, from out of the desireless and changeless Brahman. It is an eternal process creating and recreating. Evolution and involution are the expressions of this eternal process. It paints its pictures on the canvas of Brahman. As all expression implies particularity, the various forms and shapes, the various pictures, the multifarious objects of the Universe are all particular. Everything that is particular must necessarily have some shape or form. Every shape or



form or object must have a name or else you can never talk about them. Brahman is eternally changeless; Sakti eternally expresses itself in change; Brahman is Universal; Sakti's expressions are particular. Brahman is the One without a Second; the Many are the expressions of its Sakti. Brahman is the Infinite; the finite is the expression of its Sakti. The Self is Brahman; the not-self is the expression of its power. Atman is Brahman. Maya is Sakti. The 'I' is Brahman; the 'other' is Maya or not-self. Maya casts an illusion of change and particularity on The Infinite and changeless Brahman, the desireless and changeless. Brahman seems to be eternally enjoying the creations of its own Sakti. Brahman is existence, knowledge and bliss, all in one indivisible unitary essence. This is the true picture of Reality or the Advaitik Brahman. Sakti and Saktimanta are not different but only one. Brahman is thus both static and dynamic; it is both abstract and concrete.

The World is full of doubters and critics. They naturally raise several questions. Since they must also know the truth, their questions also have to be answered to their full satisfaction. One may ask that if all is Brahman, wherein is the necessity for a guru and a shishya, a teacher and a pupil? The answer is that if you firmly realise without any the last doubt that all is Brahman, then there is no need for a teacher and a Pupil. At that level the teacher and the pupil are both Brahman and there is absolutely no difference between the two. Till you realise this truth the need for a teacher and a pupil continues to exist.

Let alone the teacher and the pupil. Do you mean to say that the whole of this vast creation, with its infinite variety of objects, animals, men, gods and all the inert dead mass of matter that we see around us is all Brahman? The answer is simply yes. The whole creation is Brahman and nothing else. The whole is Chaitanya Vilas. This sport or play is due to Brahma Sakti. This Brahma Sakti or magic power throws an illusion and makes the infinite and changeless Brahman appear finite and changing.

But the doubt still persists. If we are really Brahman, how is it that we do not feel like that? Why do we feel that we are different from each other and the rest of the objects of the Universe? How is it possible for us to think that the dead and inert mass of matter which is under our very feet is also Brahman? These and many other doubts are genuine and natural to us for we are in the grip of Maya or Cosmic illusion. Once we are out of the terrible grip of Maya, we clearly see that we are ourselves Brahman and that everything that exists is Brahman and that there is nothing else than Brahman.

So, in order to understand the true nature of our being, we have first to understand the nature of Maya. In truth, Maya is not different from Brahman. It is simply the other aspect of Brahman. The finite is the other aspect of the Infinite; the particular that of the Universal; the Many that of the One; the not self that of the Self; the 'other' that of the 'I'; the thing known that of the knower; the matter that of the Spirit; the World that of God.



Maya as already stated is Brahma Sakti. If it must show its power, it must necessarily take up the only alternative course left open to it viz., to show the One as the Many. This dualism is inherent in Maya and constitutes its very nature. There is no middle course between the One and the Many. Either there is one substance or there are many substances. Brahman is already one substance. Therefore Maya has to show Brahman as many substances. For, to show the One as one is not to show anything new. To show something new, Maya must show the One as many.

The whole creation is a huge miracle. It is produced by Maya or Brahma Sakti. It is an eternal process; it is an eternal stream ever pouring forth infinite variety of objects. These objects come into existence for a time and then disappear. Though the objects appear and disappear the process is continuous and never stops. The stream flows on for ever and ever. The reason is that Maya is eternal. It is no other than Brahma Sakti. It is eternal with Brahman. It is only the creations of Maya that disappear but not Maya itself. Therefore



It is a mistake to suppose that Maya ever dies or disappears. You can never cross Maya to reach Brahman for Maya is Brahma Sakti and Brahman can never be divorced from His Sakti.

To understand the nature of Brahman, it is necessary to understand the nature of Maya and its workings. Understand Maya and you understand Brahman. An analysis of the not-self gives you full knowledge of the true Self. The finite implies the Infinite: the particular implies the Universal. A knowledge of creation leads to a knowledge of Brahman.

To explain a thing is to explain its cause; the cause is always wider than the effect. All explanation implies bringing in the less general under the more general. To explain the World or Creation is to explain its cause. Creation as already stated is an eternal illusory evolutionary process. Maya or Brahma Sakti first proceeds to transform itself into the subtlest form of matter called Akasa and then through various gradations passes on down to the grossest form called Prithvi, the Earth. Since this illusion is carried out on Brahman itself, Brahman

appears as reflected in this magic mirror of illusion. The truly one appears as the apparent Many. From the highest Iswara down to the lowest Jiva, together with all the other intermediary forms of being is a whole series of reflections. The whole process may be compared to that of a Cinematograph throwing pictures on the screen. In this case the screen is simply Brahman itself. In the beginning of the process, the reflection appears purest however particularised it may be. As the process approaches the end, the reflections get dimmer till at last the reflection completely disappears in the grossest form, the Earth. Man occupies the middle position in this series with animals and the so-called dead matter below him and Devas and Iswara above him. In the whole series man alone is a moral being i. e. he alone is responsible for his actions and suffers the consequences of his doings. The animals are far below in the moral scale and have not developed any moral sense in them to be responsible for their actions. The Devas are above the moral stage. So man occupies a peculiar position where Karma bears fruit.

Man solves the mystery of the Universe from his own peculiar position as man. He probes into the mystery. The instinct of questioning is in him from his birth. He puts the question "who am I"? He gets various answers according to the stage of development he occupies in the human scale. He studies the World around him. The whole Universe is an open book for his study. He introspects. He studies the World within. He studies his own Antahkaran or mind. He analyses his own mind and throws the searchlight of his intellect on its workings. The external Universe and the internal mind form the subject-matters of his study. He projects the search light of intellect on both. He formulates his theories and offers his solutions.

The central position man occupies is an advantage to him. He can survey the whole Universe from his central position. He can have a sweep of the gods above and the lower order of Creation below provided he takes pains to make the necessary effort. The very make up of his constitution is peculiarly fitted for this task. The subtlest and the grossest ele-



ments of Maya meet in him. His Antahkaran mind forms the subtlest element of Maya and his physical body the grossest. He has both the angel and the brute in him. He has in him the wisdom of the gods and the ignorance of the animal. It is no Wonder that the ancients considered man as the centre of the Universe. He has all the elements of the Macrocosm in him. In fact he is himself a microcosm.

The instinct of curiosity in man urges him on to know more about his surroundings. He puts various questions and receives various answers. He is not satisfied with the answers he gets and the explanations he receives. There is an element of divine discontent in him which goads him on to probe into the mysteries of the Universe. He does not rest until he receives a satisfactory explanation to his doubts and questionings. An answer which gives him complete satisfaction gives him peace of mind and joy. So man has a philosophising tendency in him even from his birth and regains the peace of mind he has lost in the struggle, by philosophy. Explanation of a part is science; explanation of the whole is Philosophy.



Man is not satisfied with infinite variety of objects he sees around him. He seeks an explanation of them all. He proceeds by analysis and synthesis. He generalises ; he reduces the infinite variety by placing all the objects under a certain limited number of categories. The theorising tendency in him drives him on until he arrives at a generalisation which brings everything under it. This is the highest generalisation beyond which there is nothing further to generalise. This is the ultimate solution of all problems. We call this solution Brahman.

The analytico-synthetic activity of mind leads man to analyse knowledge. An analysis of knowledge reveals a subject-object relationship which Indian Philosophers call Triputi—the knower, the thing known and the relation between the two or knowledge. The infinite variety of seemingly independent objects is now, reduced to two, the Subject and the Object, the 'I' and the 'Other', or the knower and the thing known. The relationship between the two, the Subject and the Object is so close that one cannot exist without the other. There

is no Subject without the Object and there is no Object without the Subject so that the two really form one unity and the object is only an expression of the Subject. The whole Universe, all that is and is possible constitutes the Object for the Subject.

A critical examination of the relationship between the Subject and the Object reveals that the conditions of causal connection exist between the two. A logician would infer causal connection between the Subject and the Object. However close the connection may be the very idea of a connection implies the existence of two elements which are connected. A sort of dualism still persists and dualism is Maya. It is the nature of Maya or its play to show the One as many. Your own Antahkarana or mind is a product of Maya ; itself. It is through this Maya or mind that we gain our experience of the World. All our Vignanam or knowledge of the World is a product of Maya. It is again Maya that leads you on to a knowledge of Brahman. Thus Maya or Mind has a double function. It casts the illusion of showing the One as many ; it shows you again

that the many are not really many but only One. Mind proceeds by analysis and synthesis. By its analytical activity Mind shows the One as many ; by its synthetic activity, it shows the many as One. A concrete illustration will help us to understand the point much better. We say that the rose is red, that it smells sweet, and that it is round in shape. These different qualities are different objects for the mind that knows them. We also know that all these different qualities) inhere in the one object called rose. Analysis and synthesis thus go hand in hand. This analytico-synthetic activity of mind goes on to the last stage of the process. At the final stage and in the very act of its final synthesis it ceases to be. It dies ; It ceases to exist ; It extinguishes itself in the final act of sacrifice which it makes to gain reunion with the One. Intellect is not satisfied so long as there is an element of duality in it ; it always strives after unity and in the act of reaching the goal, it disappears. Intellect transcends itself and in the very act ceases to be intellect. Maya disappears and you have Brahman, the One without a second.



Some call this state Intuition; some call it Samadhi or the synthesis of yoga ; it is merger in the One Brahman ; it is the final state of deliverance.

It is a question whether a liberated soul or gnani maintains his individuality after attaining Brahmanhood or Mukti or Moksha. Here, a misconception is commonly noticed about Mukti or Moksha. Mukti as popularly understood is something which has to be attained after very hard struggle if not in one birth, in several other re-births. This is entirely a misconception for, in the first place Mukti is not something which has to be obtained from anywhere. It is not a thing which can be purchased in the bazaar. You are a mukta-purusha yourself ; you were, you are and you will continue to be a mukta-purush for ever. The Veda says and the Upanishads proclaim that you are Atman or Brahman. Brahman or Atman is never bound and can never be bound by anything else for there is nothing else than Brahman. All is Brahman. Therefore if you rightly understand your true nature, there is no bondage. No body binds you hand and foot :

no one chains you down to bondage. If you think otherwise, you have an apparent fall from your true nature and you have to discover your true self. You are in the grip of an illusion. You are verily the Atman. There is nothing from which to liberate you. You are by nature a mukta-purusha. This is what is called Sahaja mukti. Yourself, the whole creation and all that exists is free, the World is spiritual.

The soul who feels the thrill of freedom is a gnani. He is one who has realised his true self. He sees himself in everything that exists. He lives and has his being in Brahman. For him there is nothing which is not his or himself. He is Sat-chit-anand swarupa always. In whatever situation he finds himself, he feels the joy of freedom. Either in the midst of terrible clash of arms or in the awe inspiring burial ground at mid night or in the downy bed in a princely palace, he is the same Sat-chit-anand swarupa. He has his grip on Brahman which never loosens. But you find him doing things; you find him acting on the stage of this world ruling an empire like Janaka of old. You find him surrounded by sixteen thousand

women devotess like Sri Krishna Paramatma. You find him waging war against Ravana like Sri Rama of sacred memory. You find him in the most unexpected places and in the most filthy surroundings. But wherever he is and whatever he may be doing, he always enjoys ecstatic joy. It is impossible even for Brahma to tell who is a gnani either from his appearance or from his actions.

A gnani maintains his gnana in all the three sattas, Paramardhika, Vyavaharika and Prati-bhasika. Once a gnani, always a gnani. The three sattas are merely degrees of truth. Truth admits of degrees but not Reality. Reality is immutable and unchanging. When we look at things from a creationist point of view we find degrees of truth. The full and complete truth is Paramardhika truth and at that level it is identical with Reality. The Vyavaharika truth occupies a middle stage and the Pratibhasika, the lowest. The higher the degree of truth you realise, the wider becomes your vision of Reality. An example of Pratibhasika truth may be given here. Press your finger on your eye and you see the moon



double. When you remove the pressure on your eye, you see the moon single. When you see two moons, you have Pratibhasika truth. So long as you remain in that state, so long you see two moons and your experience of seeing two moons is real to you in that state. When you remove the pressure on your eye, you see only one moon as any man in his normal condition would seem. The normal state is the Vyavaharika state. When you rise to the Vyavaharika state you see the falsity of the Pratibhasika truth. You say that the statement that there are two moons is false. Really speaking there is no such thing as falsehood. Falsehood is merely a lower form of truth. Even in the Pratibhasika state, you see only moons and not cats or dogs. In so far as you see moons so far you see truth. Only, the statement of number is not completely true. Even here there is an element of truth. There is number, though the number is one and not two.

So Vyavaharika truth is higher than Pratibhasika truth. We are all in our normal condition in the Vyavaharika stage of truth. We

sae infinite variety of objects all seemingly independent of each other. Almost all of us live and die in this stage. Occasionally a great soul or segnani rises to the stage of Paramardhika Truth. At this stage, truth becomes Reality. Truth is Reality and Reality is Truth. All distinctions vanish here. All traces of dualism or Maya disappear. Dualism is Maya and Maya is dualism. You become Brahman yourself. The individual self becomes the Universal Self. You have self-realisation. A gnani or one who realised his self happens to live amidst us. He lives, moves and acts with us but he never loses his gnana. He sees oneness of Self or Brahman everywhere. Though the dance of Maya, is at its highest pitch in the Vyavaharika stage of this world, it has no charms for the gnani. He sees through the game. He sees through the pretensions of Maya. Though the World with its infinite variety appears to the eye of a gnanis, he sees it all as Brahman. In other words, he sees Maya as Brahman. In the Pratibhasika stage also, a gnani sees Brahman. A gnani never loses his grip on Brahman. If the gnani wavers even for a moment, he loses his gnana.

So a real gnani is one who sees truth at its highest level or who sees Brahman in all the three stages of Paramardhika. Vyavaharika and Pratibhasika Gnana means a knowledge of the identity of the individual Self and the Universal Self or the identity of Jivatma and Paramatma. A gnani is one who realises in practice this identity and retains this natural state of samadhi in all that he does in this World. Some great gnanis maintain that there is no Creation at all. Vasista Rishi of old and Sakalamatatharya Sadguru Sri Manika Prabhu Maharaj of recent times are classical examples. They simply do not recognise Vyavaharika and Pratibhasika truths. This is what is called the famous Ajatavada.

Regarding the question whether a liberated soul or gnani maintains his individuality after liberation, the simple answer is that he retains his individuality so long as he retains an upadhi or body, gross or subtle. So long as he remains on the stage of this World, he has his gross or Physical body and is therefore an individual though he is Universal in spirit. After death which really means casting off an old and worn



out coat, a gnani retains his astral body. Whether he ever comes on the stage of this World again is another question. This raises the question of Avatars. If you understand by Mukti or liberation, mergance in Brahman never to be born again, it is certainly a misconception. For, you simply cannot have Avatars at all. But we believe that Lord Krishna, Sri Rama and a host of others are Avatars. The truth is that liberated souls come down on the stage of this World at the proper time for the upliftment of man and the establishment of Dharma. Lord Krishna pledges his word that he would incarnate in this World again and again to establish Dharma whenever Dharma goes down and Adharma reigns supreme. The Sastra says that the liberated souls retain their individuality and by coming out on the stage of this world at opportune times to restore the ground lost by Dharma until Brahma-Pralaya. After this cataclysm, the gnanis merge themselves in Brahman never to come out again.

The West is interested mainly in speculative Philosophy: The East is interested both in the

speculative and Practical sides of Philosophy. The highest speculation coupled with the highest realisation are found in India and India alone. Indian Philosophers have therefore laid down certain rules for the Practical realisation of one's Self as Brahman. One or two very simple and natural but completely novel suggestions given in 'Dnyan Martand' are mentioned here. For other details given in this connection, one must consult 'Dnyan Martand' itself.

1. Imagine day and night that you are not really the puny little creature of about three and a half cubits in stature you appear to be, but really as big as the Universe and that the Sun, the Moon and the Stars however big in themselves, are really so tiny that they are practically nothing when compared to your own size and stature. In other words, imagine that you are yourself the Virat Swarupa.

2. Seat yourself comfortably in any posture on a comfort giving seat in a secluded place and then dissolve in imagination the Panchabhutas or the five elements in their reverse order of evolution beginning with Pridhvi the

Earth and ending with Akash or the etherial sky. You have to imagine that you are as subtle and as vast and expansive as the sky itself. This is the highest form of tapas. You have to do this practice for atleast half an hour a day. Your Mind receives wonderful expansion and you develop wonderful powers. The etherial Akash finally leads you to the realisation of Chidakash and you now have Atma Sakshatkara.

3. This is intended for intellectualists only. Do Vimarsa i. e. critically examine yourself and the world outside and you will ultimately arrive at the highest Truth.—Brahman.

Indian Philosophers invariably raise the question of the fitness of a student of Philosophy. For a detailed discussion on this subject one has to refer to 'Dnyan Martand' itself. The sastra says that when a child comes out of its mother's womb puts the question 'Koham' who am I? Here lies the seed. An answer to this question is Philosophy. So, it is man's birth right to study Philosophy. If you find interest in Philosophy, by all means study it and nothing shall stand in your way. All the



qualities required in a student of Philosophy will be acquired by him during the course of the study of the subject itself. If you don't have realisation in this birth, you will surely have it in some other later birth. One has simply to be put on the track and that is all what is needed.

In ending this brief note on 'Datta the Metaphysical Reality' it will not be out of place to mention a few words on the importance of the study of Atma Vidya. One cannot do better than give the gist of what Sadguru Sri Martand Manika Prabhu Maharaj says on this subject in his 'Dnyan Martand'. In this land of the Aryans, in this Punyabhumi the abode of the gods and rishis, this land where Sri Krishna was born and Sri Rama ruled, this sacred land the flourishing home of the Vedas and the Sastras and the Sadhanas like that of the yoga and above all this land where Atma Vidya the most precious jewel of Aryan culture is found to be born in such a land is in itself a blessing. No matter how many births you have. That Janma or birth in which you acquire Atma Vidya is the most blessed of all.

If you do not know that you are yourself Brahman or even an Iswara; you must at least know that there is some power or a guiding spirit, which moves you on and controls your thoughts and actions. If you do not know this much you are some being less than human, a stone or something worse. Your life is a sheer waste and you are a disgrace to the land in which you are born. Oh, ye, the good people of this land', Awake, arise and march on. Tarry not a while; waste not a minute; hasten to learn Atma Vidya. Be mighty and powerful like the great men that ever trod this sacred land before. Know that infinite powers are imbedded in your Taijasa body. Know that you can enjoy all the bliss that there is in all the high heavens and in all the celestial bodies. Know that you are Brahman, the deathless Spirit. This is the clarion call of DNYAN MARTAND.

*MAY GOD BLESS YOU ALL.*

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- 2 Sri Manik Prabhu. By Y. S. Korekal' (A life of Sri Prabhu).

## TELUGU

- 1 Sri Manik Prabhu Charitra By G. Reddia, M. A. L. T. (A life of Sri Prabhu in prose). 2-0-0
- 2 Sri Manik Prabhu Charitra, By P. Ramchandra Sharma (A life of Sri Prabhu in verses). 1-0-0
- 3 Sri Prabhu Jivitamn. By M. Krishnamurthy. (A ballad on Sri Prabhu's life and mission).

Besides these, the Sanskrit works Sri Manikya - Vijaya, Sri Manik Prabhakar, and Nitya - Karmavali and The Marathi works Padyamala and Satwar Bhajan, have been printed in Telugu script.

## GUJARATI

- 1 Dnyan Martand. By A. S. Pandit. (Translation of the Marathi D. M.)
- 2 Sri Manik Prabhu Charitra. By A. S. Pandit.

## ENGLISH

- 1 Dnyan - Martand Rays. By Sri Prabhu-  
das Appasaheb Maharaj. (Contains transla-  
tion of Sri Martand Prabhu's "SAKAL-  
MATA " and his eight representative  
songs).

### Idols Photos, Pictures etc.

- |   |   |     |   |   |   |
|---|---|-----|---|---|---|
| 1 | Silver idol of Sri Prabhu on<br>wooden stand. | ... | 5 | 0 | 0 |
| 2 | Sri Manik Prabhu - Three Colour<br>Picture    | ... | 0 | 4 | 0 |
| 3 | Sri Martand Prabhu-Three Colour<br>Picture    | ... | 0 | 8 | 0 |
| 4 | Sri Shankar Prabhu-Three Colour<br>Picture    | ... | 0 | 4 | 0 |
| 5 | Sri Prabhu Das - Three Colour<br>Picture      | ... | 0 | 4 | 0 |
| 6 | Sri Manik Prabhu - One Colour<br>Card         | ... | 0 | 2 | 0 |
| 7 | Sri Manohar Prabhu - One Colour<br>Card       | ... | 0 | 2 | 0 |
| 8 | Sri Martand Prabhu - One Colour<br>Card       | ... | 0 | 2 | 0 |
| 9 | Sri Shankar Prabhu - One Colour<br>Card       | ... | 0 | 2 | 0 |



- 10 Sri Prabhu Das - One Colour  
Card ... 0 2 0
- 11 Sri Prabhu Temple - One Colour  
Card ... 0 2 0

*To be had at :—*

- 1 The Manager,  
**Sri Manik Prabhu Granthalaya.**  
Maniknagar, P. O. Hominabad,  
( Nizam State ).
- 2 The Manager,  
**Sri Manik Prabhu Patrika Office**  
P. O. Kurnool (Madras Pres.).
- 3 S. D. Naik,  
Ram Bhavan 20, Walkeshwar Rd.,  
Bombay, 6.

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